

STUDENT

STUDENT

VOL 5/17

UKRAINIAN CANADIAN UNIVERSITY STUDENTS' UNION

JUNE 1972

СТУДЕНТ

ПОЧАВСЯ ПРОЄКТ СУСК

На це літо Союз Українського Студентства Канади знову отримав фінансову підтримку від урядової програми "Ют Опортуніті". Проєкт zatrudнює 16 студентів різних вікlostей і зацікавлень, котрі концентрують свою акцію в українських суспільностях трьох західних провінцій Канади: Манітоба, Саскачеван і

Альберта. Як попередніми роками праці різноманітні і пелетка, але знангажоналі студенти дістали теоретичну підготовку для своєї праці на орієнтаційному курсі, що відбувся в Торонті і в Вінніпезі від 11 до 26 червня.

Новим засобом для скріплення ефективності праці

суспільних працівників СУСК в терені є "відео-тейп", яка дає змогу також українському суспільству на місцях взяти участь у проєкті. У Вінніпезі працює окрема група в складі шістьох людей. Вони роз'їжджають по околиці і роблять документальні фільми, уживаю-

чи тематику західної Канади.

В Торонті працює координатор проєкту і також окремий пресовий референт, який редагує цю газету. В газеті будуть появлятися репортажі суспільних організаторів, які будуть повідомляти про хід праці Союзу,

продукційний центр буде пересилати з Вінніпегу цікаві есеї і знімки з їхньої фільмової тематики і т. п.

Читайте і захоочуйте Ваших знайомих читати протягом літа нашу газету та пересилайте передплату, щоб Ви могли одержувати СТУДЕНТА регулярно літош: і під час шкільного року.

SUSK Launches Summer Project

The Ukrainian Canadian University Students' Union (SUSK) has launched a three-month project in the Prairie Provinces. It is entitled "Summer Fieldwork '72" and will entail community organizing around important issues in Ukrainian settlements in Western Canada, as well as the production of audio-visual tapes of Ukrainian-Canadian content. The Ukrainian Canadian University Students' Union is a national organization of young Ukrainians and is located on 28 campuses from Montreal to Vancouver.

This summer's project is the fourth carried out by the Union, following similar efforts in 1969, 1970, 1971. It is by far the most ambitious of them all.

Summer Fieldwork '72 is a community development project aimed at raising pertinent issues in the Ukrainian Community and organizing young people around specific activities. Presently operating in Winnipeg, Brandon, Manitoba; Saskatoon and Edmonton, this project differs from the traditional approach to community work in that student organizers will be utilizing video-tape equipment as a catalyst to their work with small groups of students.

SUSK submitted a brief to Opportunities for Youth in March, 1972, requesting a grant in excess of \$100,000 to finance the hiring of 40 students, renting of equipment, etc. under this project. Following a drastic cut in funding from O.F.Y., SUSK decided to carry on the project under adverse conditions.

Sixteen students attended an orientation course in Toronto and Winnipeg which acquainted them with the aims of the project, practical aspects of community organizing, and which immersed them in an extensive study of the structure, activities, needs and problems of the Ukrainian-Canadian community. Twelve students were accepted as permanent fieldworkers at the conclusion of the orientation course, May 26.

The aim of the project is twofold: to introduce video-tape equipment into the Ukrainian community, in particular to young people by demonstrating its potential as a tool for organizing people around important issues; secondly, to lay the groundwork for a sophisticated and permanent communications network for the Ukrainian community across Canada, in the form of cable TV programming.

Twelve people are presently working in the field. Six of this



1972 FIELDWORKERS

Marko Bojczun (Toronto)
Borys Kowalsky (Toronto)
Irka Okipniuk (Toronto)
Daria Porochiwnyk (Edmonton)
Halya Kuchmij (Toronto)
Petro Melnycky (Winnipeg)
Yuri Kovar (Toronto)

Ihor Petelycky (Vancouver)
Dorio Lucich (Vancouver)
Chrystia Laptuta (Toronto)
Roman Tarnowsky (Toronto)
Ivan Fecan (Toronto)
Oksana Mazur (Winnipeg)

number are operating a video-production centre at the University of Manitoba, Winnipeg, where they will create a series of documentaries of 1/2 to 1 hour length on various issues of concern to both the Ukrainian-Canadian community and Canadian society at large. These documentaries will include historic themes of Ukrainian settlement in Canada, socio-economic aspects of Ukrainian communities, the state of Ukrainian churches, music, the language issue in the primary and secondary school systems, the Ukrainian Canadian Committee, life in the rural areas, the North Winnipeg and Point Douglas Ukrainian communities, etc.

The documentaries, as well as providing an attractive audio-visual presentation of Ukrainian-Canadian life and culture, will also contain serious socio-political commentaries pertaining to the position of the community as a whole within Canadian society. Thematic material will be gathered in Manitoba, Saskatchewan and Alberta, and fieldworkers will seek participation from the communities to ensure a realistic and honest presentation of Ukrainian life in Western Canada.

The second major section of the project involves grass roots organizational work among students by individual fieldworkers. These workers are presently located in Edmonton, Saskatoon and environs, and Brandon, Manitoba. They will be working on various projects with Ukrainian students. Our Saskatchewan based workers are presently cooperating with the provincial Students' Multicultural Action Committee. At the same time, they are organizing a Youth Jamboree to be held in July. In Edmonton, the SUSK fieldworker will be involved in, among other activities, the day care issue in the Ukrainian community.

Student organizers in this section of the project will introduce video tape equipment to co-workers in the course of working on specific projects. They will also present documentaries created at the Winnipeg production centre to small groups of students in order to sensitize them to the needs and issues within the Ukrainian Canadian community.



cont'd. Pg.2

SUMMER FIELDWORK cont'd.

The SUSK newspaper STUDENT, which is serving as a communication medium to Ukrainian students across Canada, will concentrate on reporting activities of Summer Fieldwork '72 for the duration of the summer.

Ukrainian-Canadian students have a vital role to play in the development of their community, particularly in times such as these, when the forces of assimilation threaten the disappearance of our language and culture. Serious organizational work in the Ukrainian community is a high priority, particularly in light of the fact, that our struggle for survival and growth in Canada must now be fought within government structures, the educational system, the press and mass media, and within a host of other institutions. It is within these centres that the Ukrainian language and our Ukrainian Canadian culture are being denied development.

Youth organizations, SUSK and others have played a leading role in the areas of fighting for recognition and equal rights within Canada. Having the advantage of youth and fresh ideas, these students must maintain this leading role. Under Summer Fieldwork '72, the potentials of video tape equipment will be explored extensively. This medium has a decisive advantage in its applications: it is portable and is an excellent tool in community work; it is easy to work yet its technology is sophisticated enough to produce an audio-visual presentation that is on a par with television. The use of video tape machines in our communities and the introduction of Ukrainian programmes through cable television networks across Canada

will have a powerful effect on Canadian society.

The project organizers and participants are confident that the summer activities will raise the level of consciousness in the Ukrainian community, especially in the student sector. Several centres of student activism will undoubtedly

consolidate in Western Canada — they should be given all possible support. Those cities which are already experiencing this activism should expect to see a broadening of perspectives vis-a-vis projects undertaken and an intensification of work during the course of the summer.

Although Opportunities for Youth has supplied the project with minimal funds, the Ukrainian Canadian University Students' Union is in desperate need of funds and volunteers in order that this project have an impact with positive results. You may contact student workers via the addresses listed

below. They will be happy to inform you of local initiatives being undertaken, or will help to find volunteers and resources on any project that you would care to undertake.

Donations towards the financing of this project will be gratefully accepted. Please mail to "SUMMER FIELDWORK '72", 67 Harbord St., Toronto 4, Ont.

Receipts will be forwarded to donors.

Project Locations:

Project Coordinating Office:
U.C.U.S.U.
67 Harbord St.
Toronto 4, Ont.

Video production centre:
VIDEO-SUSK '72
Univ. of Manitoba
Students' Union,
Room 102S,
Univ. of Manitoba,
Winnipeg, Man.

Field Centres:
Summer Fieldwork '72
c/o 52 - 11th St. N.,
Brandon, Manitoba.
(Attn: Petro Melnycky)

Summer Fieldwork '72,
c/o 703 Temperance St.,
Saskatoon, Sask.
(Attn: Borys Kowalsky)

Summer Fieldwork '72
c/o 12108 — 52 Street,
Edmonton, Alberta,
T5W 3K1
(Attn: Daria Porochiwnyk)

"Student" Newspaper:
"Student"
67 Harbord St.
Toronto 4, Ont.



HELP!

The National Executive of the Ukrainian Canadian University Students' Union has appointed Yuri Kovar as an official fund raiser for the project, SUMMER FIELDWORK '72.

The Union has planned its project at a cost of \$40,000, although the funding agency — Opportunities For Youth — has only allocated \$25,000 towards its financing.

Yuri Kovar's task is to raise money within the Ukrainian community for the project so that the cost of tapes and editing costs — which amount to well over \$12,000 — can be met. The SUSK project is desperately in need of funds. Without considerable support from members of the community, this important and critically necessary project cannot succeed.

Donations will be gratefully accepted, no matter how small or



Студент Юрій Ковар

large, at this address: Yuri Kovar, Ukrainian Canadian University Students Union, National Executive, 67 Harbord St., Toronto, Ont.

Receipts will be sent to all donors.

Хоч Союз Українського Студентства Канади одержав фінансову підтримку від урядової програми "Ют Опортунітіс", підтримка не може повністю покрити всі кошти проекту, зокрема кошти перебування суїїальних працівників на місцях, кошти фільмових тасьмі, видозичення фільмових апаратів, кошти друкування "СТУДЕНТА", кошти подорожж координатора проекту і т. п.

Також мінімальна підтримка не дасть працюючим студентам належної підтримки в заплаченні коштів їх дальших студій на університеті. Управа СУСК заагажувала окремого працівника студента, референта студентських справ, Юрія Ковара, який буде рівнобіжно з самим проектом працювати над зібранням додаткових фондів на цей проект. Він буде об'їжджати Канаду і відвідувати установи та індивідуальні особи у збіркових справах.

Тепер на початок проекту закликаємо українців допомогти нам фінансово, бо віримо, що наша праця іде на користь цілого суспільства і тому ми її неседемо. Хоча асиміляційна сила велика і загрозю молодим українцям-кападіям сила, ведеться акція така, яку ми в силі сповіити. Тому просимо все суспільство підтримати нас морально і матеріально.

Підтримку на проект можна слати на адресу газети, заадресовувачи її до Юрія Ковара.

ВІД РЕДАКЦІ



СТУДЕНТ

Звертаємося до української преси з проханням, щоб редактори наших всіх газет читали СТУДЕНТА, особливо для інформації про літню працю Союзу Українського Студентства Канади. Дальше просимо, щоб преса дивилася на наше видавництво як на пресове повідомлення і свобідно передруковувала статті або уживала інформації для своїх статей, даючи признання нашій газеті за оригінальне поміщення.

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67 Harbord St.,
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СТУДЕНТ

Sign up for Your Rights

За ініціативою українських студентів в Альберті, в Саскачевані, в Манітобі та в Онтаріо недавно сформувався "ad hoc" Комітет під назвою "Students' Multicultural Action Committee". Цілю цих Комітетів є звернути увагу канадського населення на політику Багатокультурності, котра розбігається з теорією. Є велика різниця між тими ж словами представників уряду про багатокультурність Канади, холодним відношенням, а також і відкритою неприхильністю урядових установ і аплікацій від стичних меншостей про фінансову допомогу у специфічних проєктах.

Комітети особливо затурбовані явною проти-українською дискримінацією, яку федеральні урядові установи почали практикувати протягом останнього року.

Деякі із членів Комітетів були учасниками різних українських студентських проєктів, які були подані applicantів до програми "Opportunities for Youth". На цілу Канаду, із понад сто українських проєктів до "O.F.Y." було прийнято тільки два! Ходять чутки із певних інформаційних джерел, що уряд зарядив відкинути українські старання, а на те місце прийняти "спокійні, недемонстративні" проєкти. Також було відкрито, що

більшість етнічних подаєнь до "OFY" були відразу відправлені до відділу, котрий займається фондами для багатокультурної політики!

Ходять також чутики, що в федеральний уряд заради цього був таємний опит (random secret survey) української нащелення в Канаді. Опит цей мав би перевірити, до якої мари переселити українців, які живуть в Канаді. Але нещє цікавиться справую багатокультурности. Ми припускємо, що за підстави такого опиту "переселити українців", ксьсь безсовісний особи рішили, що українська група в Канаді це патерновий тип, з яким не варто читиситися. Вислід такого опиту очевидно записав, що

ичних груп, яким загрожує така сама доля, що й нам.

їх, що маси української спільноти байдужі до цілої справи, і тому вони відважилися майже в цілості відкинути проекти з українською орієнтацією.

Якщо ми, як українці, не спроможемося виявити солідарність у правах, які відносяться до наших спільних інтересів, ми певні, що будучність української етнічної групи в Канаді сильно загрожена, бо вона буде приречена урядом на якнайшоршу асиміляцію.

Тому комітети оформилися, щоб докласти всіх зусиль, щоб зрушити і розбудити українців Канади.

і не тільки українців, але також і членія всіх інших ет.

Комітеті поширюють петиції і збирають якнайбільше підписів. Далі будуть передавати петиції Провінційним Асоціаціям Людських Прєв, котрі будуть робити потрібні заходи, щоб вплинути на федеральний уряд і змінити його об'язку політику багатокультурності. Тому, що це є передвиборчий час, ми надіємось мати повний успіх.

Отож, комітети звертаються до Вас із проханням допомогти їм у цьому важливому ділі.

В нашій газеті друкуємо петицію з місцем на десять підписів. Просимо кожного

Sign up for Your Rights

Certain federal policies and practices regarding multiculturalism are inconsistent with the federal and provincial Bills of Rights:

- 1) In 1972 over Three Hundred Million dollars were allotted for promoting French culture outside Quebec and only One Million dollars for supporting needs of all other cultural communities throughout Canada. We are not stating that the French outside Quebec received too much but merely that proportionately all other cultural communities received too little.
- 2) In 1972 the Opportunities For Youth Program rejected virtually 99% of the project applications submitted by one major ethnic group.
- 3) Contrary to the recommendations of the B & B Commission, accepted by the federal government, the CBC continues to refuse production of television and radio programming in languages other than English and French.

We therefore petition that:

- 1) The federal government immediately increase its allocation of funds for multicultural programs.
- 2) The federal government immediately transfer these funds to the provincial governments within whose jurisdiction the most significant multilingual and multicultural programs can be developed.
- 3) The agencies remaining under federal jurisdiction immediately recognize the multilingual and multicultural realities in Canada by adjusting their policies and practices so that they will no longer discriminate officially against any cultural community in Canada.

[illegible]

**Students' Multicultural Action Committee (Saskatchewan),
1240 Temperance Street,
SASKATOON, Sask.**

**Students' Multicultural Action
Committee (Alberta),
12108-52 Street,
EDMONTON, Alberta
Attn: Daria Porochiwnyk**

**Students' Multicultural Action
Committee (Manitoba)**
27 Arrowwood Drive N.,
WINNIPEG 17, Manitoba.
Attn: Borys Gengalo.

**Students' Multicultural Action
Committee (Ontario),
569 Roselawn Ave.,
TORONTO, Ont.
Attn: Roman Semenowycz**

XIII SUSK Congress

Ottawa **Sept. 1-2-3-4**



Multiculturalism

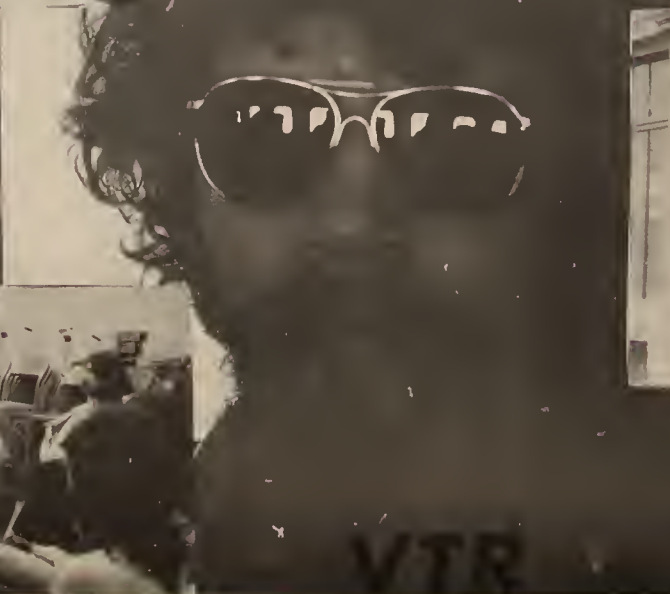


Summer Fieldwork Orientation

a collage of say pres on of the orientation course held in Tor



Day Care



VTR



Ukraina

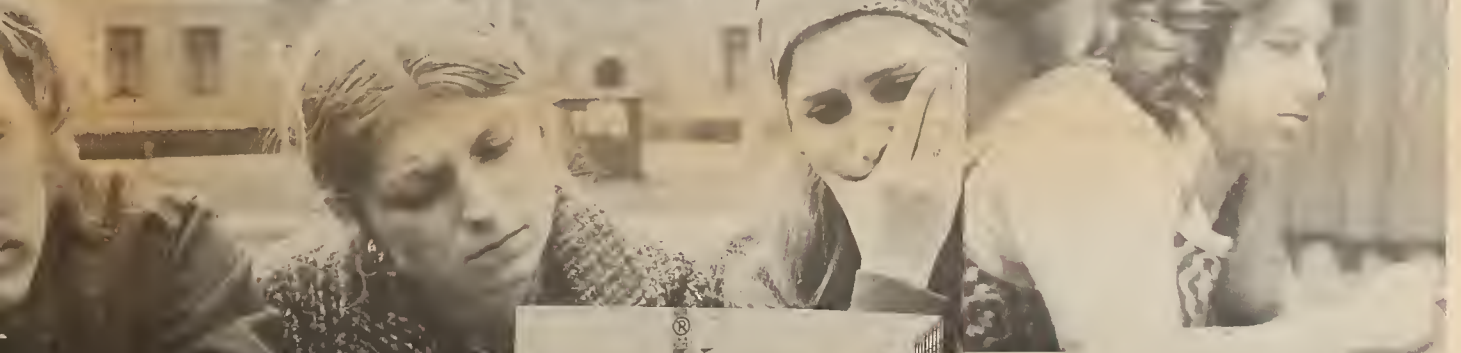


eldwork 72

Orientation Course:

tion course held in Toronto and Winnipeg prior to the project (May 11-26)

Language Issue



Ukrainian communities in Canada

Media



Western Conference — Regina

Saskatoon, Winnipeg and Edmonton were represented in a SUSK Western conference hosted by the Regina Alpha Omega on March 10th and 11th. Over 100 delegates registered for the convention.

Guest speakers were Mr. Walter Deacon, Liberal M.P., Mr. Yuri Kovar, National Executive of SUSK, and Mr. Arsenych, Regina actor-lawyer. The topics dealt with respectively were: P.M. Trudeau's

visit to the Soviet Union; the political, social and economic factors of multiculturalism, and a dramatic insight into the problems of Louis Riel. Panel questioning and discussions followed each speaker.

Mr. Deacon briefly outlined his trip with the Prime Minister to the Soviet Union and described some of the talks held. Mr. Deacon was in a hurry to catch a plane and so was unable to speak in depth on any topic. In the discussion that followed, he touched upon immigration, student exchange, tourism and intellectual suppression.

Mr. Kovar brought out the areas of neglect in the government's multicultural policy. Among these was multilingualism, the government's failure to sensitize the Canadian people to multiculturalism and its promotion of the French minority outside of Quebec more than other minority culture.

Mr. Arsenych, who has played the title role in the play the Trial of Louis Riel for six years in Regina, characterized Louis Riel and artistically dramatized Riel's defense at his trial. All present were moved by his dramatization. A parallel between Riel and the Metis, and the minority cultures in Canada was easily drawn.

Mr. Bogdasevich from the



Saskatchewan government was to speak at the conference. However, upon a late arrival, he remarked that he was not prepared to speak to a large gathering. Instead he joined a seminar group.

A seminar session was held and some recommendations and resolutions were brought up. Amateur film presentations of films made by Ukrainian students were shown.

The conference was brought to a close with a social evening immensely enjoyed by all. Regina organizers of the conference should be commended for the success of the conference. Although no official resolutions were passed, the conference could be termed a success with regard to participation and interest generated.

Alpha Omega,
Regina.



MULTICULTURALISM IN THE SCHOOL

The Saskatchewan Association on Human Rights has called for a multicultural approach to education that would enable parents to choose the language of instruction in schools.

The Association states that since "a language and a culture are unable to survive without each other," it is immoral to divorce them for political convenience, and it goes on to comment: "If multiculturalism is essentially part of Canadian society, it must be reflected in the school system."

The Association's views are contained in a brief presented to Education Minister MacMurehy because "In Canada issues regarding language and culture fall almost entirely within provincial jurisdiction."

The brief states that 52 per cent of Saskatchewan people claim ethnic origin other than English and French. Nevertheless, it says, the Saskatchewan Government has "apparently lagged behind" the other Prairie provinces in recognizing language rights.

Early in the century, it says, the Prairie Provinces openly encouraged a school policy that gave immigrants the right to be taught in their own language as well as in English. However, these rights were later restricted and in 1919 the Saskatchewan School Act called for English as the sole language of instruction in all schools.

"For the past 40 years, Saskatchewan schools have been needlessly forcing children to speak a language that is foreign to most... and... courses of study perpetuate an obsolete mythology of racial supremacy and the equally irrelevant American Dream of continental homogeneity..."

The Human Rights Association comments that Manitoba is moving towards multilingualism and multiculturalism, especially in education, and in Alberta, all languages are now acceptable for school instruction in Grades one and two, except for an hour in English. In Grades three through 12, a school board in Alberta may provide that the language of instruction by other

than English for 50 per cent of the school day.

The brief states that only at the provincial level can freedom from suppression of language and culture be guaranteed in Canada. It goes on to recommend that the Saskatchewan School Act be amended to provide for the use of any language for school instruction.

It continues, "A multicultural philosophy and practice of education would lead to the publishing of other textbooks particularly in the area of social studies, literature, and even arithmetic to illustrate the common objectives of the Canadian industrialized society in multicultural situations, rather than the constant Anglo-Protestant or Irish-French Catholic, which is presently found in the majority of schools."

The Association urges that a number of local community colleges be established to conduct studies of

Canada's ethnic population with a special language department accredited by the Department of Education. It also calls for establishment of a provincial department of culture to plan programs and services and to further the cultural enrichment of the people.

Other highlights of the brief's recommendations are:

"The Department of Education's policy in regard to multilingualism should be to encourage from the first grade onward a speaking knowledge of at least three languages."

"The Department of Education should immediately establish the policy that all future graduates of teacher training institutions must be conversant in two or more languages before qualifying for their teacher certificates."

"The Department of Education

should appoint to its staff at least one person qualified in terms of language fluency, education, and knowledge of a particular ethnic cultural group to be responsible for the implementation and maintenance of the language and cultural program of the particular group."

"In order that parochial schools and ethnic cultural organizations may be able to carry out creative programming, the provincial government should make provisions to financially assist these organizations in the promotion of various cultural and leadership activities."

Contact Persons:
Gary Carlson
4203 Garnet St., Regina.
Phone: 522-0600 or 586-0211

John Stratchuk
631 — 20th St. W., Saskatoon.
Phone: 522-8404 or 652-3236.

The Ontario Conservative Government, having received a large endorsement from the people in the last election, decided to use the same technique they used on the electorate — on the provinces' "ethnics". Throwing what the press called a glorified party, the Conservatives, headed by "Honest" Bill Davis, brought Anglo-Saxons, Franco-Ontarians and the "others" together from June 24 at one of Toronto's slickest hotels.

The objectives of Heritage Ontario were to "focus community attention on the rich diversity of our cultural traditions and to interact together and discuss the issues which underlie our cultural development and identity... both now and for the future". This of course was the official version of the purposes of the Conference but by the end of the discussions it became very clear to many of the 1,500 in attendance that this gala affair was nothing but a manipulated exercise in group interaction. Resolutions were not permitted in the five workshops devoted to Citizenship, Culture, Education and Language, Human Rights and Media, and Government, even though many demanded that the chairmen accept the unanimous resolutions endorsed in the

workshops. The culmination of this facade ended in a spontaneous petition signed by over 500 delegates, despite the fact that Government bureaucrats tried to stifle this "grass roots" movement by trying to discredit it as the work of "radicals". The petition demanded that the Government "publish recommendations, resolutions, and suggestions, in toto, proposed by the five theme workshops, as well as those contained within the briefs presented to the Heritage Ontario Secretariat prior to, or during the Heritage Ontario Congress; reply to this resolution with a report outlining how the Provincial Government proposes to implement the recommendations presented at this Congress within four weeks of the beginning of the fall session; and finally, that the acceptance of the above resolution by the Provincial Government of Ontario will make credible to the people of Ontario the multicultural policy which underlies the Heritage Ontario Congress."

This latter point was the major focus of discussion throughout all of

Heritage Ontario. The Franco-Ontarians, came to the Congress convinced of the fact that Ontario's many ethnic-cultural groups were out to deny the legitimacy of the official bilingual policy spearheaded by the Federal Government and accepted by Ontario. But it became obvious as the Congress rolled along that what the Franco-Ontarians really wanted was a "complete" bilingual and bi-cultural policy for the entire province, not realizing that the so-called "Third Element", who were neither Anglo-Saxons nor French, had already in their briefs, accepted a policy of two official working languages but not to the exclusion of the rights of others to protect and develop their languages, in the schools, etc. For example, in the position of the Ukrainian Canadian Committee (Ontario Branches) on bilingualism and multiculturalism was that "... The Official Languages Act must not be used to deny recognition and assistance to other Canadian languages and the cultures to which they are tied." In other words, while recognizing the necessity of two working languages

in Government institutions (e.g., post office on the federal scale and bilingualism in provincial matters) the "other" ethnic groups did not want to accept the condescending and insulting consequence that the French were presenting to us, that being: "... Immigrants, (only 15 per cent of Ukrainians in Canada are immigrants) whatever their mother tongue have the rights and are at liberty to integrate with either of the two societies."

For those readers up on their multiculturalism, these are the very same words used by the Royal Commission on Bilingualism and Biculturalism in Book 4, a position, we might add, which was substantially altered with the October announcement "multicultural Canada" and unanimously accepted by the House of Commons. Thus it was and is unfortunate that the French in this province live in the past, not realizing, as do their brothers in Manitoba and Saskatchewan, that only through an alliance and understanding between all minority groups in this country will a genuine system of rights be

established to guarantee language and cultural development for the benefit of all and not just for a dominant race, or a predominant minority.

Thus it comes as no surprise that the narrow-mindedness exhibited by the French on the language issue manifested itself in their multicultural policy. Their position, as stated in their brief is that "Biculturalism is the cornerstone of multiculturalism in Canada" and that "... An Ontarian 'Multiculturalism' which would not admit, from the outset, the inevitable limitations of all other cultural communities or entities in Canada and Ontario, would subject the participants of Heritage Ontario to a futile and frustrating discussion." One gets the impression from all of this that it is the French who have become frustrated with the numerical strength of the Third Element, (450,000 Italians in Toronto alone). This in itself should not be any cause for alarm were it not for the fact that a traditional

Multicultural Tea-Party

parochial community, repressed for nearly three centuries, suddenly seeing itself as a viable and legitimate dimension of Ontario's society suddenly retreats to a defensive position of "exclusivity" rather than taking the lead in the fight for minority rights in this Anglo-Saxon province.

Nothing could better indicate their position than the series of articles from their own press reprinted below. It is in the spirit of an impending and necessary alliance that we have translated these so as to inform our readers of the misunderstanding which exists between our two communities.

What the French think:

The following is a translation of an article which appeared in the Montreal French newspaper, LE DEVOIR, on Monday, June 5, 1972.

We would like to bring to the attention of the reader that the chauvinistic and often condescending attitude expressed in the article below was very characteristic of the position taken by many Franco-Ontarians at the Ontario Heritage Congress. It is not in order to denigrate the Franco-Ontarians but rather to clarify a number of points, that we state the following:

1. It is NOT a fact that the Franco-Ontarians are less numerous than the Italians or the Ukrainians in Ontario. Even though the Italian population in Ontario has grown numerically from 273,864 in 1961 to 630,000 and even though the Ukrainian population has increased from 127,911 by approximately 25 thousand people, neither the Italians nor the Ukrainians outnumber the Francophone community which in 1961 had a population of 647,941.

2. It is a fact that Ontario's population forms a multicultural and multilingual society. It is also true that in some communities the working languages are other than English or French. In view of this reality, it would not be contradictory with the principle of bilingualism (bilingualism meaning that French and English be the official and primary working languages of Ontario Government Institutions) to accept the Ukrainian language or other languages as languages of instruction in the Ontario school system, where the demand is sufficient. The principle of bilingualism can be accepted in Ontario only if it does not operate to the exclusion of other Canadian languages.

3. At the Ontario Heritage Congress the Ukrainians were not "conciliatory" with regards to special status for the Franco-Ontarians. They did, along with other ethno-cultural groups, recognize the French language as an official working language in Ontario government institutions, but not, we repeat, to the exclusion of other Canadian languages where the working language of a community is other than French or English. In this respect no "special status" was attributed to the Franco-Ontarians. The Ukrainian delegates clearly expressed the opinion that all languages spoken in Ontario are legitimate Canadian languages and as such, they should be used and developed.

Toronto —

The Ontario Government agreed to make public the work of the Ontario Heritage Congress and to take into consideration the consensus which emerged in order to elaborate upon government policies.

This is what was promised by the minister responsible for social development, Mr. Robert Welch, who delivered the closing speech at this Congress, which during the weekend, brought together 1,500 delegates of approximately 50 ethnic groups at the Skyline Hotel in the Toronto suburbs. Mr. Welch assured the Congress participants that he shared their desires to see the work accomplished at this Congress initiating concrete policies.

Several volumes will be necessary, according to Mr. Welch,

to contain the numerous reports submitted before the Congress, as well as the results of the workshops and the hundreds of recommendations made at the plenary session.

It is still possible, nevertheless, to bring out certain points reached by the Congress participants, if not unanimously, then at least by a wide consensus.

● Sacrificing the principle of biculturalism, the Franco-Ontarians, who are not more numerous than the Italians or the Ukrainians in Ontario, succeeded in obtaining from the other Congress participants the agreement that bilingualism (with all that it entails) be preliminary condition for all policies on multi-culturalism.

● Very strongly represented at the Congress, the Indians appeared as a special case which the government will have to treat as a priority in order to rectify the injustices undergone by them since the arrival of the whites.

● The recommendations touching upon the other ethnic groups revolve around the following points: The Government should revise textbooks in order to take into account the cultural reality of Ontario; Grants for cultural activities for ethnic groups should be augmented; The mass media which had been severely criticized, should stop prejudicial reports, identifying Italians with the Mafia and the Germans with the Nazis, and it should speak more abundantly about the cultural activities of ethnic groups other than the Francophones and the Anglophones.

This consensus could, however, reveal itself to be rather frail. An entire series of specific recommendations contradicts, in effect the great principles adopted at the plenary session. For example, here are a few: It was recommended that the Italian language be declared the second official language in Toronto; It was recommended that Ukrainian schools be established in regions where this group is strongly represented; It was suggested that different official languages be declared according to the region.

The little time devoted to the discussion at the last plenary session (30 minutes) and the absence of voting on one of the other of the recommendations prevented shedding some light on the inherent contradictions in the various propositions.

Furthermore, the composition of the Congress avoided certain confrontations which characterized preparatory meetings. The Ukrainians who had shown themselves rather hostile to all recognition of a special status for the Franco-Ontarians were quite conciliatory during the Congress. Care was taken to choose the Ukrainian delegates well in order to exclude the most reactionary, primarily in order not to harm the organizer of the Congress, the Minister, John Yaremko who is of Ukrainian origin.

Moreover, the groups of the "third element" (the Neo-Canadians) are far from forming a homogenous whole and do not enjoy organizations similar to those grouping the Franco-Ontarians. Consequently they were not able to present coherent concerted positions.

With regards to the Indians, the consensus seems much stronger. Everyone feels so guilty in this respect that they are ready to give them the moon. One delegate went so far as to suggest that the government allocate to each one of them \$20,000 annually and make them into a type of nobility in this country.

The Indians are the only ones to have been mentioned by Mr. Welch as well as by the Premier of Ontario, Mr. William Davis who spoke Friday evening. In other words, everyone is for the Indians, a little like for ecology. No one is against them, but we do not quite know what should be done to promote it.

Furthermore, it is quite difficult to know what the Indians themselves want. During the press conference given at the end of the Congress, two Indian chiefs expressed the following positions: the first said that the Government was ruining the

country with its dams and mines; the other requested electricity and roads for his people.

For the Indians, just as for others, it is still impossible to foresee concrete measures that the government will take to follow up the "Ontario Heritage Congress".

A group of young delegates from its side promised to follow closely the Ontario authorities in order to assure itself that the work of the Congress will not be left dormant on office shelves.

Police found wrong sending horses into Kosygin crowd

Metro police were justified in calling in the mounted unit to control an anti-Soviet demonstration at the Ontario Science Centre last Oct. 25, but Inspector Edwin Johnson, its commander, "acted in excess" by ordering his men to ride into the crowd, according to a 180-page report tabled in the Legislature today.

Sault Ste. Marie district court Judge I. A. Vannini blamed the near-riot on "a small number of unidentified youthful demonstrators" and a breakdown in police communications.

"As unbecoming as it may be of otherwise law-abiding, respectful citizens and as provoking as it may be to the police, the mounted unit was not justified in endangering the lives of other persons by attempting to disperse the agitators and the persons in the crowd who were throwing objects," Vannini said.

Vannini said police used "excessive or brutal force" on five of 15 persons arrested at the demonstration.

He said there would have been no need for such force if officers had taken notes at the police wagons instead of trying to photograph demonstrators then.

No foot policemen assaulted any demonstrators other than in making arrests, Vannini said.

Vannini, 55, listened to seven weeks of testimony during the provincial inquiry investigating the conduct of police and demonstrators outside the Ontario Science Centre the night of Oct. 25.

10 MOUNTED MEN

The inquiry, called by then attorney-general Allan Lawrence on Dec. 1, after he received 100 affidavits swearing police trampled and beat demonstrators, began Jan. 26 and heard 213 witnesses and 2,340,000 words of testimony.

While Soviet Premier Kosygin was inside the Science Centre addressing a dinner, police said they were forced to use 10 mounted police to control the 3,000-strong crowd, which police said was threatening police lines on Don Mills Rd.

Members of various ethnic groups in Toronto, and the Ukrainian-Canadian Committee, which filed the affidavits, testified they were abused by the mounted police.

COST \$100,000

The Ontario government called the inquiry after the Metro Toronto Police Commission said it would not hold its own inquiry into the circumstances.

It cost more than \$100,000 to find out what happened, but testimony widely conflicted between police and

members of the Ukrainian-Canadian Committee.

Robert Maksymec, president of the Ukrainian-Canadian Committee, had testified during the inquiry that use of the mounted police to control crowds was unjustified, and was supported by witnesses, mostly of Ukrainian descent, who described the scene as a charge by galloping horses and club-wielding police.

Twenty demonstrators, many of them Ukrainians, were charged that night for assaulting police and creating a disturbance.

GRABBING BRIDLES

Inspector Johnson, who led the mounted units into the crowds, testified demonstrators were attacking his horses, grabbing bridles and bits. Crops were used to ward off demonstrators trying to gain control of the horses, he testified.



Metro police superintendent Victor Telford had testified the surging of the crowd was gaining "riot" proportions, with demonstrators pelting police with flying objects.

Again testimony conflicted, as many witnesses testified that nothing was thrown at police until after

the horses arrived. They said the crowd was not hostile.

SHOW OF FORCE

Vannini said the Mounted Unit should have been used as a show of force before being used to disperse the crowd.

Once the horses were used, he added, the officer in charge made an "error in judgment" in not calling in the Emergency Task Force, a special unit trained in crowd control, to back up the Mounted Units.

The commander should also have ordered the Emergency Task Force in behind the horses later to protect them and the mounted officers, and to disperse the stragglers and make arrests, he said.

Vannini praised the efforts of the Canadian-Ukrainian Committee in keeping the demonstration peaceful and said Metro police "should have worked in closer co-operation than they did" especially when they knew, a week in advance of the large numbers expected.

He noted that most of the ethnic groups present were determined to demonstrate peacefully, but excepted the Jewish Defence League and the Edmund Burke Society.

equivalent umbrella organization of ACFO, Association Canadienne-Francaise d'Ontario. With such an umbrella agency, the Ukrainian delegates presented many very specific, concerted recommendations in all five workshops, the full text of which may be found in the UCC brief to the Heritage Ontario Congress, entitled "Multiculturalism — The Necessary Option", (brief available by writing to UCC-Toronto, 191 Lippincott, Toronto.) Prepared by: Marika Stelina

New Strategy for Multicultural Canada

The objective situation for the development of multiculturalism in Canada has changed considerably over the last two years. Reality has, as it were, caught up with our concepts. A fresh analysis must be made of the new correlation of forces. Policies and tactics must be developed to meet the challenge of a new stage in the struggle for an equitable multicultural programme.

The position on multiculturalism as presented in that paper delivered at the University of Toronto in 1970 was devoted to counter a very specific assertion, namely the cultural hegemony of the Anglo-Saxon dominant interests. This cultural chauvinism defined the Canadian content in such a way that entire sectors of the Canadian population fell outside its perimeters. We on the other hand claimed that "ethnicity" was not "alien", that it was an integral fact of Canadian life, that "ethnicity" as the cultural expression of a collective was a positive development in a society so quick to deny people the opportunities for human self-expression. We were of course to some extent successful in our attempt to Canadianize, or more correctly, to legitimize cultural diversity as the Prime Minister proclaimed Canada multicultural.

But what we did not stress at that time was that this cultural chauvinism, which in Canadian history has been a crucial component of ruling class values, merely asserted in the realm of ideology what the ruling class asserted in the political and economic arenas. The Prime Minister's statement signaled a change in the cultural chauvinist aspect of ruling ideology, but of course, leaves intact the political-economic hegemony of the ruling interests.

The most superficial glance at the Canadian social structure reveals that the large bulk of Canada's cultural minority occupies its

disproportionate share of the lower rungs of society. The immigrant has always provided Canadian capital with cheap labour. The newcomers' low socio-economic position also served as an important factor in preserving the social stability of this country. The Anglo-Saxon working class was of course not upwardly socially mobile, was exploited, but a large number of aliens at the lowest end of the scale gave the illusion of privileged and cushioned the discontent. And if the economy went into a recession, then the effects of unemployment would be first felt by the immigrant. The immigrant served, and continues to serve, as Canadian capitalism's first line of defense in the periodic economic crises.

The social condition of the immigrant, and his economic role of providing cheap labour received its legitimization in the ideological realm in the theory of "Canada-English and indivisible". The immigrant was un-Canadian. This concept was rooted in the social consciousness of the Canadian population for generations. The immigrant worker, with few exceptions, internalized this definition of self. He did not expect the same economic and social opportunities. The ruling class could justify this abhorrent situation without tarnishing the myth of Canada the land of opportunity. Canada was the land of opportunity, but for Canadians, the immigrant was un-Canadian, in time he would become one... after one, two, three generations. The Canadianization of the immigrant had an elastic time schedule which depended on the rate of economic growth, that is, on how many immigrants could enter the mainstream of the labour force without altering the status quo. In times of crises, even the retention of an "odd" name, when everything else was lost, could still be enough for Canadian capitalism to withhold the

all-important pedigree.

But as the ethnic communities grew in size, an indigenous ethnic capitalism emerged of not in consequential economic power. Secondly, the post-war economic boom and a rapidly developing technology required a massive expansion in education. This meant that for the first time new lawyers of the Canadian population could receive the benefits of university training. The rise of an ethnic capitalist class and of an educated professional stratum altered the previous correlation of forces. To frustrate the ever growing ambitions of this socially significant sector by cultural discrimination (racism), was to invite serious social unrest. The Canadian ruling class was quick to learn the lessons of the American "hot summers" of the sixties. Equally important was the emergence of the "ethnic vote" as a political power. In a period of minority governments, the fortunes of the Conservatives, and especially the Liberals could be made by a shift of the "ethnic vote" in their direction. The Liberal Party, the least responsive to ethnic population has learned from its errors of the past and consequently Trudeau has spent far more time and effort courting the "ethnic vote" than any of the other previous Liberal Party leaders.

The Canadian ruling class could accede to the demands of the new ethnic elites without altering the socio-economic structure of Canadian society. The demands of the ethnic elite were not of the sort that would alter significantly any aspect of Canadian life. The new elite did not demand an end to the intense exploitation of immigrant labour but merely that every Canadian, irrespective of ethnic origin, be given equal opportunity to become an exploiter. In order for this to be seen as the normal course of events, the legitimization of

identity means the ruling class wishes everyone irrespective of race, colour or creed, to be subject to the same "normal economic law" — the law of the market.

Of course this will take some time to effect — and it is doubtful if the present social order is capable of this task. But the Prime Minister's statement proclaiming Canada multicultural is the signalling of the end of old-fashioned British colonial racism, of the theory of the superiority of British stock. The Canadian ruling class is trying to shed itself of its regal ideological past, and has decided to be guided by economic calculation. Of course, "old British stock" will continue to dominate, but every effort will be made to remove traces of its racist ideology which has now become such a serious liability to that domination.

The Prime Minister has legitimized ethnic identity. He has not proposed a serious programme for social, cultural, linguistic, economic development of Canada's cultural minorities, nor does he have any intention of doing so. His statement is to be seen as Canadian capitalism's ideological concession to the merging ethnic elites.

In all of this, the real predicament of the ethnic population has remained unchanged. The socio-economic-cultural deprivation of this sector continues unchallenged. These issues were not on the political agenda of the ethnic elites as it was not in their class interest to raise them. The ethnic elites did of course on occasion use some "leftish" rhetoric against the ruling class. This was necessary in order to

stir the home base to gain a power-base in negotiating with governments and to inform the ruling class

of the potential threat if concessions were not made. The bulk of the ethnic population was duped and manipulated in a political trade-off with the ruling class. The tactic of "we will keep the natives quiet if you deliver the goods" has unfortunately been the main one used by the ethnic elites in their dealings with the dominant interests.

For the socially concerned members of the ethnic communities, the political trade-off game represents a complete sell-out of the real interests of the ethnic communities. The situation will only be corrected by breaking the hegemony

of representation currently enjoyed by the ethnic elite. This can only be done by a new ethnic political force.

The alternative leadership will, for the time being, have to be developed from the ethnic youth sector. The real needs of the ethnic population —

a substantial improvement in living standards, equal wages, end to discriminatory practices in housing, working conditions, education and unequivocal manner. The first step

is to explain to the mass of the ethnic population, the limited gains that have been made, and to fight the ethnic elite taking its lion's share of the limited services and facilities made available by recent

legislation. This ought to be the starting point of a concerted effort to raise politically the demands of the mass of Canada's ethnic population. In other words, the time has come to introduce class politics into community affairs.

k.h.



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